A Unique Manuscript

By

Rev. Peter Miller

(Brother Jabez)

Prior of the Ephrata Community, in Lancaster County, Pennsylvania

WRITTEN FOR

BENJAMIN FRANKLIN

TOGETHER WITH A

FAC-SIMILE AND TRANSLATION OF

Beissel's 99 Mystical Proverbs

ORIGINALLY PRINTED BY BENJAMIN FRANKLIN IN 1730

COMPILED AT THE REQUEST OF THE

EXECUTIVE COMMITTEE OF
THE PENNSYLVANIA-GERMAN SOCIETY

BY

JULIUS F. SACHSE

LANCASTER, PA.
1912

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PRIOR JAEBEZ (REV. PETER MILLER),

OF THE EPHRATA COMMUNITY, IN HIS ANCHORITE CELL,
THE WRITER OF THE LETTER TO BENJAMIN FRANKLIN.

FROM AN OLD SKETCH IN POSSESSION OF JULIUS F. SACHSE.

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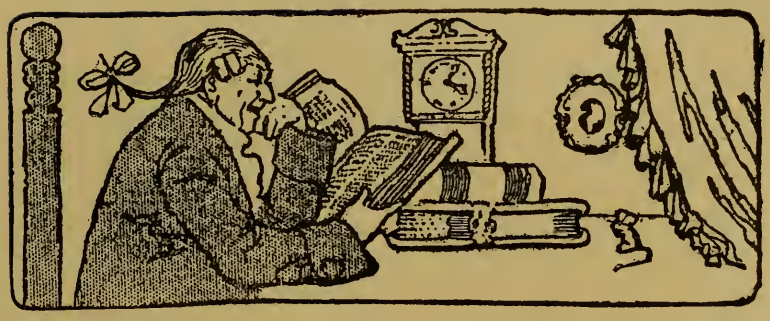
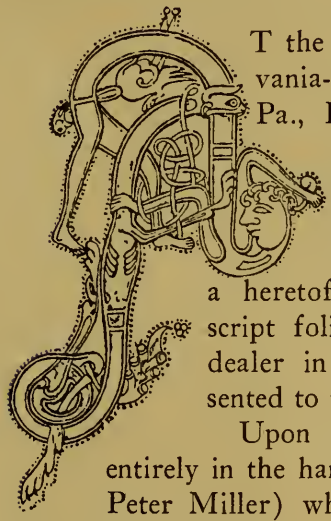


A UNIQUE EPHRATA MANUSCRIPT BY REV. PETER MILLER (PRIOR JABEZ),

Prepared for and Sent to Benjamin Franklin.



T the annual meeting of the Pennsylvania-German Society, held at York, Pa., Friday, October 14, 1910, the retiring President of the Society, John E. Roller, Esq., of Harrisonburg, Rockingham County, Va., stated that he had obtained a heretofore unknown Ephrata Manuscript folio of some 120 pages from a dealer in England, which he now presented to the Society.

Upon examination this proved to be entirely in the handwriting of Prior Jabez (Rev. Peter Miller) who had succeeded Father Friedsam (Conrad Beissel) as Prior or Superintendent of the Ephrata community.

This manuscript was prepared for Benjamin Franklin by Peter Miller some three years after his election (April 8, 1768) as a member of the American Philosophical Society and was sent to Benjamin Franklin, who was then

the president of the society, and the book was undoubtedly at one time the property of that venerable scientific institution.

The contents of this manuscript consists of a letter to Franklin, two pages of which are here reprinted:

FIRST PAGE.

TO BENJAMIN FRANKLIN ESQUIRE:

Sir:

Being prevented by many interruptions, the Discharge upon your worthy Letter was so long postponed. I send you hereby a collection, which for the most part uncommon: I do not pretend, that they Word for Words hath been the Father's Tenets; for he himself would never publish any, and protested against others, which, by doing also, hath increased the Division in the Church. Yet can I give Assurance, that if the Father was alive, and would read them, that he would own them. I wish, that it hath been in my Hand, to make all pallatable according to the modern Taste: but Truth hath haired Lipps, & used in its utterance a rough Tune. I offer the whole to your Freedom, either to burn or publish the same, or to make such alterations, as you think best: for altho' I am convinc'd of the Veracity of the Substance of the whole, yet must I sue for Pardon when the Expressions are defective, for I am a Foreigner to the Idiotism of the Language, which I hope to obtain from your Clemency. I hope, the whole will be forwarded by the Care of your Lady, with which and her Family we have in your Absence cultivated the same Friendship, which was established for many years: but I gave Mr. Christ: Marshal,[1] Liberty, to peruse said writ-

[1] Christopher Marshall, a Philadelphia publisher.

ings, and even to copy of for his Friends, if he would, which have inquired for such Things, which I thought necessary not to conceal from you.

The Present, which I have added, was the Father's musical Book, wherein are contained the most part of the Musical Concerts, by himself composed. It did cost three Brethren three Quarters of a Year Work to write the same: by the Imbellishment thereof it will appear, what a great Regard we had for our Superior, in the whole Book there is no musical Error. And as it was written before the Mystery of Singing was fully discovered, therefore are not all the Keys therein mentioned. The Masters of that Angelic Art will be astonished to see that therein a Man, destituted of all human Instruction, came therein to the highest Pitch of Perfection, merely through his own Industry. Also, that when he did set up a School in the Camp, not only the Members of the Single Station were therewith occupied for many years: but also the Family-Brethren were also thereby enamoured, that their natural Affection, to their Family suffered a great Loss.

It is a Wonder, how the even Notes and few half-notes can be so marvellously transposed, as to make thereby 1000 Melodies, all of 5 Tunes, and some of 6 Tunes, yea some of 7 Tunes, also that they came not one the other in the Way. In the Composition the Father had the same Way as in his Writings, viz: he suspended his considering Faculty, and putting his Spirit on the Pen, followed its Dictates strictly, also were all the Melodies flown from the Mystery of Singing, that was opened within him, therefore have they that Simplicity, which was required, to raise Edification. It is certain, that the Confusion of Languages, which began at Babel, never did affect Singing: and therefore is in Substance of the Matter in the Whole

World but one Way of Singing; altho? in particulars there may be Differences.

As concerning our Oeconomy: It is true that it received by the Father's death a severe Shock; yet have we through the Grace of God, both Brethren & Sisters, hitherto maintained our Ground and a visible Congregation. But shall not propagate the Monastic Life upon the Posterity; since we have no Successors, & the Genius of the Americans is bound another way.

I have your kind Greeting communicated both to the Brethren & Sisters in the Camp: Which all send you their humble Reciprocation, the number of Brethren being 12— and of the (3) Ladies 26, all good old Warriours. We all wish, that God would grant you in your high Age the Spirit of Rejuvenescency, and that, when satiated with Years, you might occupy your Lot in the Lord's Inheritance: in which humble wishes I in particular remain

EPHRATA in Pennsylvania the 12th of June 1771. Sir

Your obedient Servant
PETER MILLER.

P. S. Please to tell Mr. Neate the humble Respect from all the Camp, especially from Brother Obed & me.

This is followed by an introduction, three pages; then follows an elaboration of Beissel's *Dissertation on Mans Fall,* "Printed in Ephrata in 1765, and sold by Christopher Marshall in Philadelphia." This consists of nineteen chapters of 104 folio pages.

In conclusion of this dissertation the writer states:

CONCLUSION.

These Sheets were by no means written with an Intention, to sell them for infallible Truths: but to stir up the

capacity of the Reader, and therefore is every line submitted to Judgment Supernatural Things, if proposed even in the best method in Words, carry not with them that Impression, which they had, before they were uttered: and therefore are the Words of the h. Scripture defective. The Father would never publish any Creed, and was not well pleas'd with the many, we have now: I hope therefore the Reader will use in Reading those Lines the same Freedom, which I have used in writing the same. For altho' the Substance of the matter stands firmly, yet am I a Foreigner to the Language, and have not sufficiently Words at Command to express clearly the Idees of the Mind. And if any Expression should seem offensive, or destroy any Article of our common Faith: I shall not refuse to acknowledge my Fault, knowing well that our own self is nothing else, but a concatenated Series of all Errors. With this I take my humble Leave from the Reader.

Written at Ephrata in Lancaster County in Pennsylvania in the Year 1771.

Then follows: A translation of Beissel's Ninety and Nine Mystical Proverbs, after which comes a "Supplement to the Antecedent Discourses, 9 pages," and an appendix of a collection of 57 "Apophtegens taken from the Father's Writings."

Peter Miller's translation of the 99 Mystical Proverbs unfortunately does not cover the whole of Franklin's imprint of 1730, but only the first fourteen (14) pages, of the original book. These are here reproduced upon opposite pages with a fac-simile of the German-Franklin Edition of 1730.

In the original as printed by Franklin, these 99 Mystical Proverbs are followed with *Sixty-two Poetische Gedichte*

(poetical poems), pp. 14–23. *Lection eines Christen, welche ihne sein Chrmeister zu lernen auff gegben* (A Christian's Lesson—imparted for study by his instructor), pp. 24–25.

Eine sehr nachdenchiche unter werffung, und bevgung unter diese lehr (A very impressive submission, and obedience to this doctrine under this rule), pp. 26–27: *Andere Section* (Another lesson), pp. 28–32.

Conrad Beissel and sectarian associates were among the earliest patrons to encourage and patronize Benjamin Franklin in his efforts as an independent printer in Philadelphia, after his return to America from England in 1726. According to the *Chronicon Ephratense,* the first book issued by these Sabbatarians, was Beissel's *Buchlein von Sabbath.* This was printed, according to the *Chronicon,* in 1728, the year when Franklin formed the partnership in the printing business with Hugh Meredith. As no copy of this book in the German has thus far been found, nor known to exist, it is impossible to even surmise by whom it was printed.

As the book aroused considerable attention, Michael Wohlfarth (Welfare in English) later Brother Agonius of the Ephrata community, translated the book into English. This was printed in the following year, 1729, by Andrew Bradford. It bore the following title:[1] | Mystyrion Anomias, | The | Mystery of Lawlesness | or | Lawless Antichrist | Discovered and Disclosed.|

At the same time a book of Wohlfarth was issued from the same press, under the title: | The | Naked Truth | Standing against all Painted and Disguised | Lies, Deceit, and Falsehood | or the | Lords Seventh-Day | &c.[2]

[1] For account of this book, "Full Title and Fac-Simile," see "The German Sectarians of Pennsylvania," Philadelphia, 1899, Vol. 1, p. 140 *et seq.*

[2] *Ibid.,* p. 148 *et seq.*

But a single copy of above books is known to exist, one being in the library of the writer.

In the year 1729 there were no less than four printing offices in the infant City of Philadelphia. These were: Andrew Bradford, at the Sign of the Bible in the Second Street; Samuel Keimer, in Second Street; David Harry, printer in Philadelphia in Second Street; Franklin and Meredith, New Printing Office in High Street near the Market.

A careful examination of the above two issues absolutely proves them to be issues of the press of Andrew Bradford.

At an early day an acquaintance had been formed between Conrad Beissel, Michael Wohlfarth, Samuel Eckerling and Benjamin Franklin. This resulted in Beissel engaging Franklin to print a new work for him in 1729 under the title: *Mystische, und sehr geheyme Sprueche.* Usually known as the "Nine and Ninty Mystical Proverbs." This book bore Franklin's imprint and date 1730.

Franklin's earliest business journal, which has come down to us, begins July 4, 1730. A careful examination of the issues of Franklin's press for the year 1729 shows that he had but two paid commissions besides Conrad Beissel's Mystical Proverbs, viz: Ralph Sandiford—A Brief Examination of the practice of the times &c.,[1] and John Thompson—An Overture Presented to the Reverend Synod.[2] All other issues of his press during that year appear to have been ventures of his own. Neither the *Mystische Sprueche,* nor the *Göttliche Liebes und Lobes Gethöne,* bearing the Franklin imprint of 1730 are mentioned in his journal, consequently both were finished and paid for before Franklin began his business journal, July 4, 1730.

There is but a single original copy of the *Mystische Sprueche* known to exist. This was formerly in possession of Mr. Henry S. Heilman, of Lebanon, who lately sold it to a Philadelphia dealer for the sum of five hundred and fifty dollars. Several years prior to the above sale, the present writer secured photographic negatives of every page of this unique Franklin imprint, fourteen pages of which are reproduced in connection with this paper.

When Prior Jaebez sent this manuscript to Franklin, he also sent him one of the illuminated Manuscript Music Books. No trace of this book is now to be found in the Archives of the American Philosophical Society.

In the latter part of his introduction to this unique manuscript Rev. Peter Miller directly states that all of this music was composed by the "Father" (Conrad Beissel), and that in the whole book there is no musical error. Further that "The Masters of that Angelic Art will be Astonished to see therein a Man, destitute of all human Instruction [i. e., musical knowledge], came therein to the highest Pitch of Perfection, merely through his own Industry."

A careful perusal of this part of Rev. Miller's introduction will show that it substantiates and verifies the translations and statements in the paper on the "Ephrata Music" in Vol. XII of the Proceedings of the Pennsylvania-German Society and Sachse's "German Sectarians," Chapter VI., Vol. II.

As before stated Beissel's Ninty and Nine Mystical Proverbs are followed with 62 *Poetische Gedichte* (poetical poems) these Peter Miller did not translate but in their place added fifty-seven short, pithy, instructive sayings, selected from Beissel's writings, as these have never been published, they are printed here as a fitting conclusion to this paper.

MYSTISCHE

Und ſehr geheyme

SPRUECHE,

Welche in der Himliſchen ſchule des heiligen geiſtes erlernet.

Und dan folgens, einige

POETISCHE GEDICHTE.

AUFFGESETZT.

Den liebhabern und ſchűlern der Göttlichen und Himmliſchen weiſzheit zum dienſt.

VOR

Die ſäu dieſer welt aber, haben wir keine ſpeiſe, werden ihnen auch wohl ein verſchloſſener garden, und verſiegelter brunnen bleiben.

Zu *PHILADELPHIA*:
Gedruckt bey B. FRANKLIN in Jahr 1730.

(3)

MYSTISCHE

Und ſehr geheyme

SPRUECHE, &c.

1.

ICH ſelber recht erkennen iſt die höchſte vollkommenheit, und den einigen, Ewigen, und unſichtbahren Gott in Chriſto Jeſu recht verehren und anbeten, iſt das Ewige leben.

2. Alle untugend iſt ſünde, aber doch iſt keine ſo groſz als die; von Gott geſchieden ſein.

3. Wer Gott liebet, der iſt von Gott, und hat den eingebohrnen ſohn in ihm bleibend, dann derſelbe iſt auſgegangen und kommen von Gott.

4. Die höchſte weiſzheit iſt, keine weiſzheit haben: doch iſt der der höchſte, der Gott beſitzet, dann Er iſt allein weiſz.

 5. Alle

NINETY NINE

MYSTICAL SENTENCES, PUBLISHED FOR THE SCHOLLARS OF DIVINE WISDOM BY THE REV: FATHER CONRAD BEISSEL AND PRINTED AT PHILADA. BY B. FRANKLIN

ANNO 1730.

1. To know truly himself, is the highest Perfection: and to worship and adore right the only, everlasting and invisible God in Jesus Christ, is Life eternal.

2. All wickedness is Sin: yet is none so great, but to be separated from God.

3. Whosoever loveth God, is from God, and hath the unigenite Son remaining in himself, for the same did proceed from God.

4. The highest Wisdom, is, to have no Wisdom: yet is he the highest, which possesseth God, for He is alone Wise.

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5. Alle wercke die ein menſch thut, bringen ihn an das ende, worzu ſie geſchehen, es ſey um Gottes oder um ſein ſelbſt willen.

6. Baue Gott keinen tempel, auſſer Jeruſalem, damit du keinem fremden deine gabe bringeſt, und er dir auch lohne.

7. Trage kein feuer in einem höltzernen gefäſz damit es dich nicht verſehre. Baue aber einen Altar von neuen ſteinen, und lege fein rauchwerck darauff, und laſz es durchglüen von dem feuer der liebe Gottes, ſo wird ein lieblicher geruch aufſteigen vor ſeine heilige naſen.

8. Sey allezeit klein, und niedrig im hohen ſtande, und baueja nicht überſich, ehe du die tiefen gemeſſen, du mögteſt ſonſt über die maaſz kommen, in deinem auf-ſteigen, und dein bau zerbrechen.

9. Und baue dir ja keinen ſtul in den Himmel, ehe du die erde zu deinem fusbanck haſt; du mögteſt ſonſt die erde für den Himmel erwählet haben.

10. Streite wieder nichts, daſz dir zu mächtig iſt, doch halte wache bey dir ſelbſt, damit du nicht von deinem eigenen Hauſgeſindt ermordet werdeſt.

11. Baue dein Hauſs mit emſigkeit, und lege den grundt niederwerts, und ſetze es auf ſeulen; und wann du auf die höhe kommeſt, ſo wende fleiſz an, daſz du ein gut dach darüber deckeſt, damit du dich darunter verbergeſt, wanns trüb hergehet, und nicht verberben müſſeſt zur zeit der noth.

12. Bewahre dein hertz vor den nacht-dieben, doch ſehe wohl zu daſz der mittags-teuffel nicht mit ſeinen Engeln in deinen garten komme, und den weinſtöcken die augen abbeiſſen, welches ſchlimmer, als wen die wilden ſchweyne hinein brechen, den dieſelbige zerwühlen nur die erde.

13. Zur nacht wanns trüb und finſter iſt, ſo wende dein aug allezeit gegen aufgang, dann wann die ſonne aufgehet, ſo verbergen ſich alle wilde

5. All Works, which a man Worketh, bring him to that End, for which they are calculated, either for God's or his own Self's sake.

6. Build no Temple without Jerusalem, lest thou mightest offer thy Gifts to a Foreigner, and he also might reward thee.

7. Carry no Fire in a Wooden Vessel, lest it might burn thee but build an Alter from new Stones, and put thereon good Frankincence, and let the Fire of divine Love penetrate the same: then shall a pleasant Odour raise before his holy Nose.

8. Be always little and humble in a high Station, and raise not they Building high, before thou hast measured the Depth, lest thou mightest in thy ascending come above the Measure, and thy Building be destroyed.

9. And build not for thyself a Seat in Heaven, before thou hast made the Earth thy Footstool: lest thou mightest have chosen the Earth for the Heaven.

10. Fight with nothing, which proves to mighty for thee: yet keep good watch with thyself, lest thou mightest be killed by thine own Domestiks.

11. Build thine House with Industry, and make its Foundation in the Depth, and let it be supported by Pillars: and when thou commest to the Roof thereof, study to make a good Covering, whereunder thou mayst hide thyself in Cloudy Seasons, and mightest not perish in Time of Distress.

12. Beware thine Heart against Night-Thieves, yet take good care, lest the Noon-Devil with his Angels might enter into thy Garden, and bite off the Eyes of thine Vines: which is worse, than when the wild Boars break in, for those only rout the Soil.

13. At Night-Time, when it is cloudy and dark, turn thy Eye continually towards Son-raising: for when the Sun raiseth, then

(5)

wilde thiere, und verkriechen ſich in ihre hőhlen.

14. Und wann dir die ſonne aufgegangen, ſo gehe an deine arbeit, und arbeite ſehr emſig in deinem tagwerck fort, und wende dein aug ſehr offt gegen auf und niedergang, damit du ſeheſt wie weit der tag verloffen, auf das dir die ſonne nicht untergehe und die nacht dich überfalle, ehe du dein tagwerck vollendet, und du müſſeſt hauſſen auf dem feld bleiben, wann die thüre der Stadt verſchloſſen ſind. So du aber dein tagwerck vollendet am liechten-tage, ſo gehe hin und helffe deinen brüdern; ſo wirſt du eine Schőne wohnung im lande der lebendigen haben, und dein gewächs wird grünen und blühen zu ſeiner zeit, und wirſt dich erkühlen am abend des tages, da dich keine ſonne mehr ſtechen wird.

15. Sey nicht träge in deinem thun, damit du dein maaſz erfülleſt, es ſey zum guten oder zum böſen, ſo wirſtu deſſelbigen lohn empfahen; doch laſz das beſte allezeit das liebſte ſein.

16. Vertrau, noch vermuthe niemal das beſte zu dir, damit dich dein feind nicht fahe mit deinem eigenen netz; dann niemand iſt gut als der einige Gott.

17. Wer bey ſich ſelbſt weiſe iſt, der iſt ein narr, dann alle weiſzheit iſt von Gott, und die ihn liebhaben ehren dieſelbige.

18. Alles was der menſch thut, das bringet ihn zu demſelbigen ende, worzu es geſchiehet, es ſey das leben, oder der todt. Darum, ſo laſz keine wercke an dir gefunden werden, die den todt zu ihrem beſitzer haben.

19. Nicht iſt das groſs und hoch, wo man davor hält: Sondern das iſt hoch zu achten, wo in der niedrigkeit des ſohns Gottes erfunden wird.

20. Es ſind weder höhen, noch tiefen gemeſſen, doch hat des beyde gesehen, wo wenig von ihm ſelber hält.

Weir

all wild Beasts hide themselves in their Holes.

14. And when the Sun raiseth to thee, go about thine own Business with Industry, and Labour in thy Task, and turn thy Eye often towards Sun raising and Setting, to see, how far the Day is passed away: lest the Sun might Set, and Night overcome thee, before thou hast finished thy Task, and thou art forced, to tarry the Night on the Fields, when the City-Gates were shut. But if thou hast finished thy Task with Day-Light: then go and help thine Brethren, and thou shalt have a fine Abode in the Land of Living, and thy Fruit shall be verdant and blossom at her proper Season, and thou shalt refresh thyself at the Evening of the Day, when the Sun shall scorch thee no more.

15. Be not lazy in thy Doings, that thou mayest fill thy Measure either in good or evil: yet prefer allways the best.

16. Never have a good Confidence to thy own self, lest thine Enemy might catch thee in thine own Net: for none is good but the only God.

17. Whosoever is wise with himself, is a Fool: for all Wisdom is from God, and all those, which love him, honour the same.

18. All actions of a Man bring him to the same End, for whose sake they are done, either for Life or Death: therefore let no Works be found on thee, whose Possessor is Death.

19. Not is he great and high, which is looked upon as flesh: but he is highly to be esteemed, which hath his Conversation in the Meekness of the Son of God.

20. Neither the Heights nor Depths are yet measured; but he hath seen both, which thinketh little of himself.

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21. Weit iſt der gereiſſt, der nahe bey ihm ſelber iſt, hoch iſt der geſtiegen, der allezeit in der tiefen wandelt.

22. Gehe richtig vor dich hin, nach Jeruſalem, und ſehe nicht hinder dich, dann in Babel ſind die ſprachen verwirret.

23. Sey richtig in deinem thun, und beſuche dein Hauſs des nachts, damit du am tage kőnneſt wandeln.

24. Haſt du deinen ſaamen geſäet, ſo bringe ihn bey zeiten unter die erden, es mőgten ſonſten die vőgel des Himmels ihn auffreſſen, und du in der erndte müſſeſt mangel leiden.

25. Baue kein Hauſs auſſer deinem vatterlandt, und habe keinen wohn-platz, wo du nicht daheim biſt; doch wohne allezeit in dem Tempel zu Jeruſalem, ſo haſt du eine ſichere wohnung, denn daſelbſt verheiſſet der Herr friede ſeinen einwohnern, und iſt ſelbſt in der mitten.

26. Wer ſeinen gedancken nachfolget, der fehlet des rechten weges, und wer auf das geſchrey der vőgel achtet, der wird nimmer weiſz

27. Alle wercke des Herrn, ſind löblich, bey den weiſen, aber die narren wandeln im finſternus; wann ihnen ſchon eitel gutes wiederfähret.

28. Güte, und treu begegnen einander auf dem wege, wahrheit und gerechtigkeit küſſen ſich einander.

29. Wer auf den wind achtet, der ſäet nicht, und wer um der kälte willen nicht pflüget, der erndtet nicht, und wer unnőthigen händeln nachgehet, muſz verderben.

30. Wer fallen ſoll, der muſz zuvor ſtehen, und wen der Herr auffrichten ſoll, der muſz zuvor gefallen ſein.

31. Der iſt groſz und hochgelehrt, der allezeit gern die niederſte ſtelle vertritt.

32. Haſt

21. Far hath he travelled, which is come to himself: and he raiseth himself very high, which hath his Conversation in the Depth.

22. Go strait forwards to Jerusalem, and do not look back: for in Babel are the Languages confused.

23. Be upright in thy Doings, and visit thine House at Night-Time, that thou mayest walk on the Day.

24. If thou hast showed thy Seed, bring the same in due Time under Ground; lest the Birds of Heaven will eat it up, and thou shalt suffer Famine in Harvest-Time.

25. Build not a House without thy native Country, neither have a Dweling-Place, where thou art not at home: but dwell continually in the Temple at Jerusalem, then thou are sure in thy Habitation, for there the Lord promiseth Peace to his Inhabitants and is himself in their Midst.

26. Whosoever followeth his own Thoughts, misseth the true Way, and whosoever taketh Aside from the Singing of Birds, shall never grow wise.

27. All works of the Lord are commendable with the Wise: but the Fools walk in Darkness; altho' they richly are loaded with all Sorts of Goodness.

28. Benignity and Sincerity meet one another on the Way: Truth and Righteousness kiss one another.

29. Whosoever observeth the Wind, will not sow: and whosoever will not plough because of the cold Season, shall also not reap. And whosoever meddled with unnecessary Things, must perish.

30. No man can fall, except he stood before: and whom the Lord shall erect (lift up) must have been before fallen.

31. The same is great and high learned, which allways willingly occupieth the lowest Station.

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32 Haſt du deinen acker gebauet, und deinen ſaamen geſäet, ſo gib dich in ruh ; doch nimm der zeit wohl wahr, damit du deinen ſaamen nicht im winter ſäeſt, wann die ſonne keine krafft hat.

33. Laſz frieden wohnen, in deinen thoren, und gerechtigkeit in deinen gängen, ſo wird keine plage zu deiner hütten ſich nahen, und kein unglück wird dein Hauſs treffen.

34. Wer ſich zu den gottloſen geſellet, der iſt ein narr, und wer ſpötterey liebet, der tödtet ſeine eigene ſeele.

35. Die frucht der weiſen iſt friede, und eintracht; aber narrheit wird gefunden, bey denen die den frieden haſſen.

36. Die thore Jeruſalems werden offen ſtehen, den kindern meines volcks, bis zur mitternacht, aber die heuchler werden müſſen drauſſen bleiben, ob ſie auch ſchon am lichten tage wandeln.

37. Wer ſein Hauſs bauet mit anderer leut gut, der ſamlet feuer, daſſelbe zuverzehren.

38. Wer Gott dienet, in einem fremden kleidt, deſſen thorheit wird vor der gemeyne offenbahr werden.

39. Mein ſohn, hüte dich vor diebſtahl, damit du keinem andern das ſeine verpraſſeſt, und du ſelber dabey verderbeſt, laſs aber deine ſeele ſatt werden, von deiner eigenen hände werck ; ſo wirſt du den ſegen empfangen von Gott dem allerhöchſten, dan geraubet und geſtohlen gut gedeyet nicht.

40. Laſz dich von niemand loben noch ſchelten, als nur von deinen eigenen wercken die in deiner ſeelen aufgebohren werden.

41. Greiff in kein fremdes Ampt, und miſche dich nicht in fremde händel, ſondern warte des deinen, damit du dein eigen tagwerck vollendeſt, und nimm dich ſtets deſſen an, was dir befohlen, ſo wird endlich das gewächs deiner gerechtigkeit dir dienen

zur

32. Hast thou cultivated thine Acre, and fittried him, then sow thereon thy Seed, and rest thyself: but take good Care of the Time, lest thou mayest Sow thy Seed in the Winter-Season, when the Sun hath no Strength.

33. Let Peace dwell in thy Gates, and Righteousness in thy Passes, then no Pleague shall approach to thy Tents, and no unluky Accident Shall touch thine House.

34. Whosoever associateth himself to the Wicked, is a Fool: and whosoever loveth Mockery, killeth his own Soul:

35. The Fruit of the Wise is Peace and Concord: but Folly is found there, where Men hate Peace.

36. The Gates of Jerusalem shall be open for the Children of my People until Midnight Time: but Hypocrites must remain without, altho' they walk at Day-Light.

37. Whosoever buildeth his own House with the Goods of others: gathereth Fire for its Destruction.

38. Whosoever worshipped God in a foreign Garment: his Folly shall be revealed before the whole Congregation.

39. My Son! beware of Thiefery: lest thou mayest wast anothers Goods, which might tend to thine own Destruction: but let thy Soul be satiated of the Works of thine own Hand, then shall thou have blessing from the highest God; for stolen and robbed Goods will never prosper.

40. Let none praise or despise thee, but thine own Works, which were begotten in thy Soul.

41. Meddle not with a foreign Office, neither mix thyself with strange Business; but take care of thine own, that thou mayest finish thy Task; and take care of that, which is put to thy Charge, so shall at last the Growth of thine Righteousness serve thee in the Time of Necessity, and shall have Abundance in Time of Scarcity and Famine. But whosoever meddled with unnecessary Things, must perish.

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zur zeit der noth, und wirſt in der groſſen theurung und hungerſnoth genug haben, wer aber unnöthigen ſachen nachgehet mus verderben.

42. Sey nicht doppelhertzig, noch zweyzüngicht, dan eine zweygabelichte zunge machet fürſten uneins, und ein doppeltes Hertz verſtöret die, ſo groſen frieden haben, und hat ſelber nimmer keine ruh.

43. Höre allezeit lieber, dann daſz du redeſt, dann die ohren des weiſen mercken auf, aber des narren Hertz lieget auf ſeiner zungen.

44. Wer ſeine zunge bewahret der bewahret ſein leben, darum ſehe wohl zu, daſz ſie nicht dein Herr werde: und wo ſie es iſt; ſo lege ſie in ſtock, bis der Herr ihr gefängnus wendet; alsdann werden der ſtummen zungen lobſagen.

45. Eine ſache mag ſo unſchuldig ſein als ſie will, ſo ſoll man den überflus der worte meiden: ſoll alſo nie mehr worte machen, als was zur ſach gehöret.

46. Ein weiſer iſt in dem allem geübt, und weiſz, daſz, wer wohl reden will, daſz der erſt wohl ſchweygen lernen muſz.

47. Ein verſtändiger mercket zu erſt, ehe er fraget, ein narr aber bricht heraus, wie waſſer in einem zerbrochenen damm.

48. Reden bringet ehre, und reden bringet auch ſchande, ein weiſer weiſz ſich in beydes zu ſchicken, und harret der zeit

49. Desgleichen auch, hat ſchweygen ſeine zeit, zur ehre und ſchande, der weiſe aber triffts, dann er wartet der zeit.

50. Die wercke des Herrn ſind löblich, bey den einfältigen; Die aber verkehrtes weges ſind, müſſen zu ſchanden werden.

51. Wer die weiſzheit und ruthe veracht, der iſt unſeelig; dann ſeine wercke ſind verlohren, und ſein ende iſt der todt.

52. Wer

42. Be not doubled-hearted, neither have a two-forked Tongue: for a two-forked Tongue sets Princes at Variance, and a double Heart destroyed such, which enjoy great Peace, and hath for itself never any Rest.

43. Be more prone to hear, than to talk: for the Ears of the Wise man attend to; but the Fool's Hearth lyeth on his Tongue.

44. He that guardeth his Tongue, guardeth his Life: therefore take good care, lest she might become thy Master; but if she is it already, put her into the Stocks, until the Lord changed her Captivity, then shall the Tongue of the Speechless give Praise.

45. Let a Thing be as innocent as ever it will: the Superfluity of Words must be avoided: therefore shall we never make more Words, than what belongeth to the Matter.

46. A Wise Man is in all this very exercised, and knoweth, that whosoever will speake well, must first learn well to be silent.

47. A Man of Understanding taketh first Notice of the Matter, before he asketh: but a Fool breaketh through like Water in a broken Damn.

48. To Speak bringeth Honour, and sometimes to speake bringeth Shame: a wise man knoweth to yield to both, and waiteth for the Time.

49. The Works of the Lord are praise-worthy with the innocent: but they which travell on perversed ways, shall be ashamed.

50. Also to be silent hath its Time, and sometimes inserves to Honour, sometimes to shame: but a wise man will hit the Mark in both, for he waiteth for the Time.

51. Whosoever despiseth Wisdom and the Rod, is unhappy: for his Works are lost, and his End is Death.

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52. Wer ſich zu ſeinem ſchöpffer kehret, und nicht recht, der wird mühe zu lohn, und wetter zur einernde bekommen.

53. Die weiſzheit iſt ein ſchön ding, doch findet ſie nicht viel liebhaber, dann ſie iſt keuſch.

54. Der menſch bricht viel lieber die Ehe mit eines andern weib, als daſz er ſich vergnügen läſet, an dem weibe, daſz ihm Gott zugeſelle

55. Kein hurer, noch Ehebrecher geht ein, ins reich der Himmeln, ſondern nur die, ſo in der heiligen Ehe leben.

56. Kein einzeler wird das angeſicht Gottes ſchauen, dann er lebet ihm ſelber, und bringet keine frucht. Wer aber in der heiligen Ehe ſtehet, der lebet ihm ſelber nicht, dann er ſuchet ſeinem weibe zu gefallen, dieweil er in ihr fruchtbar iſt.

57. Wer ohne Ehe lebet, der iſt gleich einem baum, der zwar blühet, und auch Schöne blätter hat, Aber bringet keine frucht.

58. Darum ſoll der menſch früh darzu thun, daſz er ſich eine erſehe, womit er könne in liebe pflegen, und alſo in ihr fruchtbar werde. Muſz aber mit allem fleiſz zuſehen, daſz er ſich nicht verhänget an eine heſzliche bauren-tochter, oder an eines armen bürgers in der Stadt, allwo man ſein brod mit ſaurer arbeit erwerben mus, ſonſt muſz er ein knecht und ſclaf ſein, ſein lebenlang, und muſz zuletzt noch böſen danck zu lohn haben.

59. Darum ſehe dich um, nach einer ſchönen reichen, und Edelen, als die da iſt von Adelichem geblüt, da darff man nicht hart arbeiten, um ſein brod und kleyder, und kan leben in groſem frieden und ergötzlichkeit an ihrer ſchöne, und iſt von ihrem reichthum verſorget, daſz einem an nahrung nicht mangeln wird ſein lebenlang.

60. Wann du aber erwachſen, und zu deinem vollen alter kommen, kinder zu zeugen, und haſt

52. Whosoever converteth himself to his Maker, and not right: shall have pains for his Reward, and Tempests for his Harvest.

53. Wisdom is a fine Thing: yet hath she not many Courtiers, for she is chaste.

54. Men are more prone to commit Adultery with another's Wife: than to content themselves with that Wife, which God hath associated to them.

55. No adulterer neither whoremonger shall enter into the Kingdom of God; but only those, which live in holy Matrimony.

56. No single man shall see the Face of God, for he liveth for himself, and bringeth forth no Fruit: but whosoever liveth in holy Matrimony, liveth not for himself, for he studieth to please his Wife, for in her he fructified.

57. Whosoever liveth without Matrimony, is like a Tree, which blossometh, and hath fine Leaves: but beareth no Fruits.

58. Therefore shall we in early Time concern ourselves for one, which we may love, and also fructify in her. Yet must we take good Care, not to marry an ugly Farmer's or a poor Citizen's Daughter, where we must gain our Bread with hard Labour all our Life-time, and yet shall at last receive an evil Reward for all our Labour.

59. Therefore concern thyself for a fine, righ and noble one, which is of noble Blood: there thou needest not to work hard for thy Bread and Rayment; but canst live very contentedly, and canst rejoice thyself in her Beauty and provide thyself with her Riches, also that thou shalt not be in Want of thy Allowance for all thy Life.

60. But if thou art grown up, and arriv'd to the Years of Maturity, also that thou art fit to begot Children, and hast not yet

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die ſchöne und Edele noch nicht funden. So reiſe mit Jacob in deiner Mutter, Vatters-hauſz, zu deiner Mutter Bruder, derſelbe hat zwey töchter, die eine heiſet weiſzheit, die andere thorheit. Die wirſt du durch deinen harten dienſt zu weibern erwerben, wiewohl dir nur die ſchöne als die weifzheit (oder Rahel) belieben wird, ſo wirſt du doch zu erſt der thorheit (oder lea) müſſen beyliegen, dann mit derſelbigen wirſt du erſt fruchtbar werden. Aber ſehe wohl zu, daſz du den erſt gebohrnen ſohn nicht zum erben macheſt; dann er wird durch hochauf ſteigen dein bett beſudeln. Der zweyte und dritte iſts auch nicht, dann ſie werden durch gleiſznerey lügen redener ſein, und durch falſchen ſchein zu mörder werden. *Genes* xxxv. *v.* 17, 25, 26. Juda, der iſts, den werden ſeine Brüder loben. Zuletzt wird Joſeph, der Sohn der weiſzheit gebohren, Dieſer iſt Keuſch, Züchtig, und Jungfräulich. Und wann du dieſen haſt, ſo mache dich auf, und zeuch nach deinem Vatterlandt; Dann Gott, der dich biſher geſegnet hat, wird mit dir ſein auf, deinem wege, und wird dir auch deinen erſtgebohrnen Bruder unterthänig machen, damit du der erbe ſeyeſt und bleibeſt, immer und Ewiglich.

61. Habe deine Mutter in ehren, und vergiſz nicht wie ſauer du ihr worden biſt, dann ſie hat dich unter ihrem hertzen getragen, und vor dich geſorget, daſz dir das loſz auffs liebliche fiel, und hat dich zum erſtgebohrnen ſohn gemacht, auf daſz dir ein gut erbe werde im lande der lebendigen.

62. Verlaſz nicht das weib deiner Jugend, und hüte dich mit allem fleiſz, daſz dein Hertz keinem fremden weibe zufalle.

63 Der ſonnen ſchein, halte allezeit höher dann des mondten ſchein. Doch ſehe zu, daſz du reine augen habeſt, daſz dich das helle liecht nicht blende, und müſſet hernach im tunckeln wandeln, und durch, falſchen ſchein verführet werden. 64. Da-

found that beautiful and noble Woman: then go with Jacob in the House of thy Mother's Father, to thy Mother's Brother, which hath two Daughters, the one called Wisdom, the other Folly. Those shall thou gain by thine hard Labour for Wives. But altho' the beautiful or Wisdom (:Rahel:) shall please thee, yet must thou lay by first with Foolishness or Lea; for with her shalt thou fructify: Yet must thou take good Care, not to make the first-born Son thy Heir, for he shall through Self-Elevation stain thy Bed. Neither is it the second or the third: for Instruments of Cruelty were found in their Habitations Gen: 49–5. But Judah is it, whom his Brethren shall praise. At last will be born Joseph, the Son of Wisdom: the same is chaste and virginal: and if thou hast acquired him, go on thy Journey to thy native Country. For God, which hath blessed thee hitherto, shall be with thee on the way, and shall also make subject unto thee thy first-born Brother, that thou mayest be the Heir for Ever.

61. Honour thy Mother, and forget not her Travells about thee: for she carried thee under her Heart, and took Care for thee, that the Lines fell unto thee in pleasant Places, and hath made thee a first-born Son, that thou mightest have a good Portion in the Land of the living.

62. Forsake not the Wife of thy Youth, and be carefull, lest thy Heart might adhere to a foreign Woman.

63. Thou shalt allways prefer the Shine of the Sun before the Shine of the Moon: yet take Care, that thy Eyes be pure, lest the clear Light might dazle the same, also that afterwards thou must travell in Darkness, and be deceived by a false Shine.

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64. Darum ſehe wohl zu, daſz du keinem weibe zufalleſt in dem lande da dich deine Mutter gebohren hat, damit du keinet aus-landiſchen deinen ſaamen gebeſt, und alſo deiu geſegnetes loſz und erbtheil gemeyn macheſt.

65. Wann du ſieheſt die ſonne untergehen, ſo ſehe ihr nicht nach, daſz ſie ſoll von da wieder kommen, ſonſt ergreiffet dich die finſternus, dann dieſelbe folget allezeit dem liecht nach. Kehre aber um, und wende dein angeſicht gegen Auffgang, ſo wird dich ihr helles liecht wiederum umgeben, und wirſt erquicket werden mit einem lieblichen Morgen-thau.

66. Dem blinden ſtell kein liecht vor, und bey dem dauben mache nicht viel wort. Dann die koſten ſind umſonſt, und die mühe iſt verlohren. Doch ſetze inm auch keinen anſtoſz, damit du nicht, um ſeynet willen müſſeſt ſchuld tragen.

67. Der Herr iſt feiud, allen doppelhertzigen und zweyſeeligen, weh denen! die damit verſtrickt ſind, wie will es ihnen gehen auf den tag, wann Gott die ſeelen richten wird?

68. Das ſtraffen der weiſen thut wol, dem der es zu hertzen nimmet, aber das liebkoſen des heuchlers, bringet würme und motten.

69. Die worte der weiſen ſind ein feuer, und brennen den ſpötter, bis in ſein eingeweydt hinein. Aber das küſſen des heuchlers thut ihm wol.

70. An der frucht ſiehet man wie des baums gewartet iſt, alſo ſiehet man einen Mann, an ſeinem weſen und thun, was er im ſinn hat.

71. Lobe niemand in ſeinen wercken, vor dem ende und auſgang. Dann in dem todt und ende der wercke, ſiehet man, was einer vor ein Mann geweſen.

72. Der todt iſt der ſünden ſold, darum ſind alle wercke die vor dem todt hergehen, vorbetten des

64. Therefore have good Care, not to join with a Woman in the Country, where thy Mother hath begotten thee: lest thou mayest bestow thy seed upon a foreign on, and also make common thy blessed Lot and Portion.

65. If thou dost see the Sun setting, do not look after her, as if she would raise from thence again, or else Darkness will catch thee, for the same followeth allways the Light: but turn thy Face towards East, then shall her clear Light again surround thee, and thou shalt be refresh'd with a pleasant Morning-dew.

66. Before the blind put no Light, and with the deaf do not talk much, for the Costs are loss and the Pain for nothing: yet give them no Offense, lest a Guilt in his behalf might be laid upon thee.

67. The Lord hateth all, which have double Hearts and two Souls: wo unto them, which are insnared therewith! how will they fare at that Day, when Souls shall be judged by God.

68. The Reprovings of the Wise are acceptable with those, that take them to Heart: but the Flattery of the Hypocrite created nothing but Worms and Motts.

69. The Words of the Wise are a Fire, and burn the Morker to his very Bowels: but the Kissing of the Hypocrite doth please him.

70. By the Fruit is to be seen, how the Tree was tended: also is a man known by his Behaviour, what is his Intention.

71. Praise nobody in his Deeds before the End: for in the Death and End of the Works it appeareth, what a Man he was.

72. The Death is the Wages of Sin: therefore are all Works, which precede Death, foretellers of the same; but they, which

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todtes, und die nach dem todt folgen, Zeigen an, daſz ein neues leben gebohren.

73. Wol denen, die um der gerechtigkeit willen leyden, die ſterben einen ſeeligen todtes, denn der todt der heiligen, iſt theuer geachtet.

74. Darum ſehe zu, daſz du eines ſeeligen todtes ſterbeſt, dann alle wercke vor dem todte, ſind eine urſach, zu einem ſeeligen, oder zu einem unſeeligen todte.

75. Wir empfahen, was unſere thaten werth ſind, ſagt der mörder: Wol dem, der ſich nicht ſelber rechtfertiget, der kan eines ſeeligen todtes ſterben.

76. Wer ſein leben lieb hat, der wirds verlieren, und wer es verlieret, der wirds finden.

77. Der ſpötter und heuchler muſz viel leiden, dann er will zwey leben zugleich beſitzen.

78. Todt und leben wohnen nicht zugleich in einem Hauſz beyſammen, dann wo das eine kommt, da geht das ander weg.

79. Darum, ſo nimm dir nicht vor, zwey Herren zugleich dienen, ſie mögten dir zuletzt beyde übel lohnen.

80. So viel an dir iſt, ſo diene Gott mit gantzem hertzen, oder du wirſt nur ärger dardurch, und muſt zuletzt doppelte ſtreiche leyden.

81. Wer Gott mit halbem hertzen dienet, der wird würme und motten zu lohn haben.

82. Alles was du thuſt, ſo gedencke an das ende und auſgang deiner wercke, ſo wirſt du auch den anfang erkennen lernen.

83. In allen dingen wo du ſieheſt, daſz dir Gott am ende nicht lohnen kan, ſo verlaſe den anfang, ſo kommeſt du zu keinem böſen ende.

84. Ein jeglicher Herr, lohnet ſeinem knecht nach ſeinem dienſt, darum ſehe wohl zu, daſz keine werke an dir gefunden werden, die einen böſen lohn zugewarten haben.

85. Seelig

follow after Death, indicate, that a new Life is born.

73. Happy are those, this suffer for Righteousness sake, they dye a happy Death: for the Death of the Saints is very precious.

74. Therefore take good Care, to dye a happy Death: for all Works preceding Death, are a Cause of a happy or unhappy Death.

75. We receive the due Reward of our Deeds, saith the Murderer: happy is he, which doth not justify himself, for the same can dye a happy Death.

76. Whosoever loveth his Life, shall loose it; and whosoever loseth the same, shall find it.

77. The Mocker and Hypocrite must suffer much, for he wanted to possess two Lives at once.

78. Death and Life do not reside together at once in one House: for when the one cometh, the other goeth away.

79. Therefore do not propose to serve two Masters: for both might at last give thee evil Wages.

80. Strain all thy Faculty, to serve God from the whole Heart: or else thy Situation turns worster, and at last thou shall receive double Stripes.

81. Whosoever worshippeth God with a half Heart: the same shall have Worms and Motts for his Wages.

82. In all, what thou dost, consider the End and Issue of thy Works, so shalt thou also learn to know the Beginning thereof.

83. In all Things, of which thou knowest, that God at the End can not reward thee: leave also thee Beginning, then shalt thou not come to a bad End.

84. Every Master pays out his Servant according to his Merits: therefore take Heed, that no works might be found with thee, which have merited bad Wages.

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85. Seelig iſt, der in ſeinen wercken kein böſes end zu gewarten hat.

86 Wol dem der ein gut gewiſſen hat, und verläſet allen böſen anfang, ſo findet er ein gutes ende.

87. Darum verlaſe alle wercke, die Gott nicht zu ihrem anfang haben, dann in einer ſachen wo Gott der anfang nicht iſt, da kan er auch am ende nicht lohnen.

88. Und ſehe zu, daſz du in deinen wercken dich nicht ſelber zum zweck habeſt, ſonſt verfehleſt du des rechten weges, und bringeſt wohl deine wercke ans ende, aber dich ſelber nicht.

89. Sey nimmer müſig, ſondern arbeite fleiſig in deinem ruff, auf daſz du was zu geben haſt dem dürftigen

90. Vor allen dingen hüte dich, daſz du keinem andern umſonſt ſein brod abeſſeſt, es mögte ein hunger ins land kommen, und du müſſeſt es hernach theuer bezahlen.

91. Darum verlaſz dich auf keines andern tiſch, ob du es ſchon haben kanſt. Dan der höchſte vergelter der alles ſiehet, mögte dir es rechnen, und du mögteſt alsdann nicht zubezahlen haben.

92. Liebe den ſchlaff nicht, auf daſz du nicht verarmeſt, dann ein ſchläffer muſz zuriſſene kleyder tragen.

93. Darum, ſo ſehe zu, daſz du ſtets des deinen warteſt, und dein brod eſſeſt von deinem eigenen ackerbau. Und kleideſt dich, von den heerden deiner ſchafe, und werdeſt warm von den fellen, deiner lämmer, und eſſeſt honig aus den felſen, und Milch und Butter von den zygen, und werdeſt fett von den Hämmeln und böcken, und alſo därfeſt weder kälte, noch ſehneh, noch hunger förchten. Dan dein gantzes Hauſz hat eine zwey facho decke, und deine kammern ſind voll alles voraths auf viel Jahr. Daſz du auch in der groſen theurung

85. Happy is he, which needeth not to expect in his Work a bad End.

86. Happy is he, which hath a good Conscience, and quitted every bad Beginning: also shall he find a good End.

87. Therefore leave all Works, which have God not for their Beginning: for in a Thing, wherein God is not the Beginning, he can also neither reward at the End.

88. And be carefull, not to have thy own self for a Scope in thy Works, for also thou missest the true way, and bringest thy Works to an End; but not thyself.

89. Be never idle; but work with Industry in thy Calling: that thou mayst have something to give to the needy.

90. In all Things take care, not to eat anothers Bread for naught: lest a Famine might come in the Country and thou must pay dear for it.

91. Therefore put not thy Thrust upon another's Table, altho thou canst have it: for the highest Recompenser, who doth see all Things, might put it on thy Account, and thou mightst then have nothing to pay for it.

92. Love not Sleep, lest thou might be impoverished: for a drowsy Fellow must wear Suits worn out.

93. Therefore take Heed, never to neglect thine own Business, and to eat Bread of thine own Farm; that thou mayst cloth thyself from the Herds of thy Sheep, and growest warm from the Skins of thy Lambkins, and mayst eat Honey from the Rock, and Milk and Butter from thy Goats, and growest fat from the Rams and he-goats: and needest not to fear neither cold nor Snow or Hunger. For all thy House hath double Coverings, and thy Chambers are filled with Provisions for many Years, which shall

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ung und hungers-noth wirſt genug haben.

94. Sey auch kein ſchlemmer und Praſſer, damit du das deine nicht im wohlſtand verzehreſt, und hernach in der noth, müſſeſt mangel leiden.

95. Theile dein brod dem hungerigen, und wo du einen nacket ſieheſt ſo kleyde ihn. So wirſt du einen ſchatz ſammlen in der noth, und einen vorath auf viel Jahr

96. Sey nicht weiſe, bey dir ſelbſt, ehe du den weg der thorheit durchwandelt haſt Du mögteſt ſonſt die thorheit vor weiſzheit beſitzen.

97. Und traue dir ſelber nigs gutes zu, bis du in deinen beſten wercken biſt zu ſchanden worden. Dann niemand iſt gut, dann der einige Gott.

98. Sreige ja nicht überſich, ehe du die tiefen gemeſſen, du mögteſt, ſonſten in deinem aufsterigen zu hoch kommen, und ein anderer müſſe dich ſtürtzen.

99. Klein und gering ſein, in ſeinen eigenen augen. Das iſt der ſieg in Gottes-kraffr.

POETISCHE GEDICHTE.

1

O Menſch! bedenck es wohl, du ſteckſt dem todt im rachen,
Wo du nach wolluſt lebſt, kan Gott nigs aus dir machen

2.

O Menſch! bedenck es doch! verlaſz die eitle welt:
Sonſt wirſt du nimmermehr zur frommen ſchaar gezählt.

3.

Laſz ab, von deinem ſinn, der eitlen wolluſt freud,
Sonſt mögt dichs reuen dort, in jenner ewigkeit.

4. Verworffen

suffice thee even in the greatest Famine.

94. Neither be a Glutton or luxurious, lest thou mayst ruin thy Estate by debauching in Prosperity: and then suffer Want in Need.

95. Distribute thine Bread among the Hungry, and if thou dost see any nacked, cloth him: then thou shalt gather a Treasure in Distress and Provision for many Years.

96. Be not wise with thyself, before thou hast travelled through the way of Folly: lest thou mayst possess Folly for Wisdom.

97. And put no Trust in thyself, until thou are confounded in thy best Works: for none is good, except the only God.

98. Ascend not too high, before thou hast measured the Depth: lest in thy Ascending thou mayst come too high, and another might cast the down.

99. To be little and low in his own Eyes, is the Victory in the Power of God.

FINIS.

APPENDIX TO PETER MILLER'S MANUSCRIPT

TO THE AFOREGOING SENTENCES, CONTAINING A COLLECTION OF APOPHTHEGMS TAKEN FROM THE FATHER'S WRITINGS.

1. Be still and retire within thyself. In all Things, which thou undertakest to do: let not move thee from any Thing; except which bringeth thee from the quiet Chamber of thine own Essenciality. For from the stillness of Zion proceedeth the Brightness of God: therefore be allways still, and attend to what the Lord Speaketh within thee.

2. In all thy Doings carry thyself as poor and a Possessor of nothing in this World, which by the Providence of God can be every Hour transposed into an utter Dereliction on God, Angels and Men, O what a happy Gain! when a Heart is emptied from the Comfort of all Creatures, and O! what Gladness & Comfort will it cause on the Day of the happy Eternity both on God and his Grace.

3. If thou art mournfull, then be joyfull with the houfull: and when thou art hoyfull, then be mournfull with the Mournfull, lest thou mayst in an unbecoming Manner cumber others with thy Burdens. Assist them, which were in Distress, and be merciful towards the helpless. Comfort them, which were dejected, and help the afflicted: so as thou wishest God to be toward thee, be thou towards others.

4. Despise not those, which are in Favour with God, and love not, which are by him hated. Let not thy Vessel be moved from the Winds of thine own Thoughts: but when it is calm stretch out thy Sails. When thy Time is over, Sleep: and when thou awaked, look about after the fine Day-Spring.

5. In dark Times be bold and magnanimous: Prosperity be afraid: if it goes mediocriter, be thou the same. In glad Days be mournfull: in Prosperity Sorrowfull: if it goeth after thy

Wishes, mourn for it. And in all this have no other Concern: but that thou mayst not neglect the Sufferings, which God hath ordained for thy Salvation, as long thou livest on Earth.

6. Be of low mind, and cloth thyself not into a strange Form, lest thou mightest be puffed up by something, which thou art not. Also mind not, what thou art thyself, lest thou mayst abuse another's Goods: therefore be emptied both of what thou and others are, for an emptied Mind is a Tabernacle of God, and a possessor of Nothing is His Property.

7. Cloth thyself in White, and have no Blood-coloured Garment, except what clotheth thee for the Cross (:the Purple-Cloak of Christ:) What hath in itself no remaining Substance, tell not to others. Thou shall not lie neither against God nor Men; but study both to talk, and to keep Silence well, then shall thou be acceptable both before God & Men.

8. Thou shalt not rest securely in thine own Station. The more thou thinkest to be safe, the more dubious thou shalt be thereon, especially when thou art not yet returned from weeping, for it is written: He that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with rejoicing, bringing his Sheaves with him Ps: 126–6. O how many dangerous Irregularities are found in our well-meaning contentedness with our own-Self. Therefore, if thou will be sure, entertain a continual Disagreement with thyself: yet have the most Confidence unto God and thy Nighbour and the last of thy self.

9. Whosoever concerned himself for thee in thy Distress, for him shalt thou concern thyself in his Wellfare. If thou dost prosper, bewail thyself: if Things do ill with thee, be glad. Carry no Burdens, which are heavier, than thou art, or else thou shalt have no Wages for thy Labour, and shalt besides forget thyself, and neglect that, which is the most necessary. Only carry thyself well, and thou hast worked well.

10. Thou shalt in all thine Words and Deeds have no other Will and Intention, but to make thine Nighbor happy, and to be unto him useful and edifying: and thou shalt between him and thee

neither be his or thine own Judge, lest thou mayst pass Judgment for him too severe and for thee too Mild.

11. Thou shalt in all thy Life meddle with nothing else; but to love the only God from thy whole Heart, above all Visible and invisible & Created Things. And if this seemeth to thee too tedious: then spend thy Time in such Things, wherein thou canst be to thy Nighbour usefull and edifying. But thine own Things do also, that thou mayst be clear in thy Conscience at the Day of Judgment.

11. Be not over-happy in passing Judgment over that, which is good or evil, before thou hast known anothers Scope, and the Issue thereof: for perhaps the one hath with an imperfect Thing a good, and the other with a perfect Thing a bad Intention. Therefore be carefull at all, not to imbark into another's Affairs, whereby thine own suffereth Detriment.

12. Be never idle, watch, contemplate and meditate, who governs thy Doings: whether it be the chastising Spirit of God, or thine own perverse Nature. Besides this be easy, and meditate only such Things, which transcend thy Comprehension: then shall thou be qualified to receive advises from God, & sinnest not.

13. Be peacable in all Things: art thou despised, content thyself therewith, thou art safe: art thou put in Eminence, suffer it as a Malefactor, and watch thyself narrowly. Whosoever hateth thee, for him make Attonement: bear him, which loveth thee, and of him, which prayeth thee, hold mediocriter.

14. Be not against any Person, except thy own self: for thou canst bear this, without hurting another. Whosoever is not against thee, against him thou shalt be neither. And if any is thy Adversary: him shalt thou love, like thyself, and thank him, for he laboureth for thee gratis. Him, which is concerned for thee, thou shalt neither praise nor revile, for thou hast from both no Reward.

15. Rejoice at thy God; rejoice at his Love; rejoice, that he is so marvellous in his holy Councils; rejoice, that he hath so marvellously forseen thee to everlasting Salvation; rejoice at that great Work of Grace in the new Covenant; rejoice that a naked

Jesus, nailed on the Cross hath acquired for thee such a high Warfare to thy own Salvation: and therefore be glad at all Times.

16. Not a better Proof have we of the Way to God, but this, viz: if one gets rid of himself: for as much a man possesseth himself, as much is he an Evildoer, and hath an unlawful Property, & can therefore not escape being punished. And therefore so far as a man is emptied from himself, so far is he free from Sin, & so far he is free from Sin, so far beginneth he to love God.

17. Before all Things be watchfull *not* to loose the Love of the holy Being of God, when thy Nighbour, Brother or Friend Sinneth against thee: and, what is the most, beware of that Sin carefully, of which the Good is the Cause; for this Sin is the Pleauge, which spoileth at Noon-Time, because we think to render God thereby a Service. In all Winds and Storms sit thou calmly in thy Hut, and Think on God.

18. If thou wanted to be sure of thy Salvation, it will be necesl sary to raise sometimes within thee a Doubt and Mistrust against that good, which thou hast acquired by thy Conversion, viz: whether it is deriv'd from Grace or thy own own Natural Property, and if thou findest, that thy Good is too much mixed with Nature: thou owest yet God a Conversion; therefore take heed not to be too careless in thy Life.

19. Love to be in a low Station: yet be not alone low, but also upright; lest thou mightst fall into Hypocrisy. For as it is necessary for thee, to be low-minded, even so shall thou learn therein to boast upon thy Greatness, or else robbest thou God of His own.

20. Do not neglect the Time of thy Youth: that thou mayst recommend thy Age unto God. Thou shalt neither mourn or rejoice at any Thing, which hath in itself no Cause for Life eternal. If thou art distressed, then remember the Vanity of this and the Joy of the Life to come: and be for nothing more concern'd; but that thou mayst possess thy Soul with God in Peace.

21. Be neither a Glutton, nor luxuriant: thou shalt neither in temporal or Spiritual Things elevate thyself, lest thou mightest appear in another Form, than thou art, and might afterwards at

another Time be humbled. A Greater Perfection is not, but not to appear in a strange Shape: yet must Holiness have a Covering.

22. If thou art in Sufferings, and art Sorrowfull in thy Soul, then take Care, not to burden therewith thine Nighbour, neither in Words, nor Deeds or Gestures, or else thou robbest thine own Crown: for in as much as thou disburdenest thyself from Sufferings, thou deprivest thyself of the Crown of Life eternal. And when thou cumberest therewith thy Nighbour, and he beareth the same willingly, he will gain that, what thou loosest.

23. If thou prayest, be free from all Images, and empty thyself from all created Things. Thou shalt not pray for any Thing, which thou canst comprehend with thine own Thoughts, or else thou adorest the Creature, and not the Creator. But will those truely pray, then shall thou penetrate with thy will without the World and Time: for also shalt thou come to the Godly Magia, where thou will find all, for which thou hast prayed. And hast thou attained to the Will of God, then thy Petition is granted.

24. If thou will find the way to Wisdom: then meddle meerly with such Things, which thou understandest not. And from what thou understandest not, thou shalt not speake: and if thou understandest the same, yet esteem the matter itself higher, than that, what thou understandest thereof.

25. If thou wilt please God, dis-please thyself in all thy Doings and levell all thy Designs against thine own Inclination: and believe of God only such Things, which are against thee. What thou likest, on the same shalt thou die, lest thou mightst change Death into Life, and Life into Death. Make a Doubt of thine own Doings whether right, and of thine Nighbours Doings, whether wrong, and thou shalt please God.

26. Build not thine House with Sins, neither thine Apartments with unrighteousness. Paint not thyself white with another Man's Blackness, neither cloth thyself in another's Beauty. In all Things let thy Soul be satiated of thine own Works, whether they be good or bad, and according to them thou shalt be rewarded.

27. In all thine Adversities be easy, and have no Thoughts, lest

thou mightest Sin against God. If thou farest wall, remember God, and be carefull, not to forget him. Neither shalt thou esteem any Thing for thy Best, unless thou sufferest thereof Sorrow of thine Soul: nor hold any Thing evil, except thou hast suffered thereon Dammage in thy Salvation, or in the Hope to God.

28. Have no other Thoughts of thy own Self; but that thou art against God, neither have any other Thoughts of God; but that he is against thee: Yet shall thou think of God nothing, but what is good, and suspect of thy own Self all Evil, and therefore have a Dislike on thyself, and esteem greatly what commeth from God, Also shalt thou please God, and hast fighted a good Battle.

29. Be not envious or uncharitable against thy Nighbour, Brother or Friend: for an envious Heart is bound with Ropes of the Hell, and can not reach future Comfort, and an uncharitable Heart is separated from God and his Communion. Therefore take Care, that thy Light be not extinguished, and thou must travell in Darkness.

30. Be friendly to all Mankind, without Assimilating thyself to the World, and Communicate not with the Sins of others. Thou shalt wrong nobody on thy Side with thy Doings, neither cumber any with thy Burdens. Him, that wrongeth thee, recompence with Kindness, and pray for him, which aggravateth thee: and therefore be in thy whole Life edifying both to Friends and Enemies.

31. Fight against nothing, which proves too mighty for thee: neither shalt thou oppose that, which is lesser than thou; but thou shalt like to be least. Thou shalt act in no Thing, as thou thinkest to be right: but shalt observe, what is right before God, altho' thou hast a different notion thereof, for it is written: that the Imaginations of the Thoughts of Man's Heart are only evil continually Gen: 6–5.

32. Whosoever watched well over himself, ought to be praised: and whosoever can quit himself, is honourable. Whosoever forgets himself, is rich: and whosoever will loose himself, shall be found again in God.

33. Be with all thy Heart concern'd for thy everlasting Salva-

tion, and let the Days of the longanimous Visitation of God not pass by in vain. O! what a Treasure canst thou gather, when thou layest hold on Life eternal, and dischargest all Cares and Sorrows of this World.

34. Be not a Backbiter among thy People, or else thou shalt not ascend to the Mountain of God. Before all Things love Sincerity and Truth from thy Heart, and have not a two-forked Tongue: for also shalt thou be assimilated to God and his Image. Neither talk nor think an Evil against another: or else thou art the same, what thou talkest or thinkest. For whosoever is evil, thinketh Evil: and whosoever is good, thinketh good.

35. Lobe all Men without Difference; but let the Saints, which are acceptable before God, bestow upon thee as much Love, as they have, also thou be acceptable before God, and Men shall honour thee, And take good Care, not to refuse the Love of the Saints, or by hurting them to make them cry to God because of their Love. But the Wicked and refractory thou shalt love.

36. Carry no Burdens on the Sabbath-day: but when God resteth within thee, thou shalt also rest within him. And when, God worketh within thee, thou shalt also work within him.

37. A solitary Life, which is separated from the World and Creatures, ought to be thy greatest Treasure: for we can easily forfeit our Fortune in this World. Whosoever doeth so, as he is from his Nativity, is already in his Place: therefore shall Man learn to know himself and his Creator, and what the Grace of the new Covenant is.

38. Take Heed, not to allow thine own Productions a free Course to bring thee to their intended End, or else thou shalt gather a great Heap of Fire-wood, which will make thee hot at that great Day. But if thou wantest to be sure, be suffering and dying in all they Doimgs, that of thy Doings might remain nothing, of which thou canst not take an Advantage at the Day of Eternity, For all, what we gather here, we must spend there, be it good or bad.

39. Have not a precipitant Anger, and be zealous for nothing,

but what can again attone thy Zeal, i. e. the Love to the holy Being of God. Whosoever disjoined himself from thee, him shalt thou maintain, and wait for him, under the Patience of God, to his own Reconciliation, that he might not perish on the Day of Judgment. For the Love hath the Shield of everlasting Salvation.

40. Talk nothing without Faith, in order to fructify on that great Harvest-day; for it is written: that men must give an Account from every vain Word. Hear not that, what thou darest not to say: and what thou dost not like to hear, thou shalt not tell it to another. In all thy Doings regulate thyself after thy Nighbour's temporal and eternal Wellfare, and thou shalt live.

41. Be mercifull, and have Compassion with the distressed: remember in all thy Doings, what a Reward thou hast to expect for thy Labour. Judge no man, before thou knowest his Thoughts, perhaps hath he a good Intention: therefore take care, not to condemn an innocent.

42. Hate not neither thy Nighbour, Brother or Friend, and take Care not to wrong the Elects of God, for they are his Orphans, and their Supplications ascend through the Clowds before him, which helpeth them and therefore despise them not.

43. Whosoever acted prudently with his Tongue, is a wise Man; but which followeth his own Thoughts, is a Fool, whosoever taketh too much Care of himself, shall loose his Soul: but whosoever neglected himself, shall find himself again in God.

44. In all thy Life concern thyself for a good End, because all our Works shall be brought before the Judgment of God, let them be good or bad. Therefore love only such Things, from which thou canst expect a Benefit at the Day of Judgment. And let all, what increaseth not thy Harvest on the Day of Eternity, pass by, then art thou safe.

45. In affliction of thy Soul let thine Heart rejoice: but when thou hast Gladness, then are Sorrowful for the Life to come. Thou shalt neither want, nor know or desire any Thing of God; but shall allways think; I understand not, neither do I know, what is good, because I am not yet a Child. For these know alone, what

the Father wanted: and when they, being hungry, ask from him Bread, he will not give them a stone.

46. Be not wise with thyself, and have no other Thoughts of thyself, but such as thou art thyself: that thou mightst not sustain a Loss. In wellfare, and when thou hast a good Cause, think little of thyself: but when thou art low and despised, then boast upon thy Greatness.

47. Be carefull and solicitous in all Things: and meditate only about such matters, which appertain to thy Salvation & Peace. Forget all Things and thyself: then shalt thou get clear from vain transitory Things, and shalt be taken up from God and the incomprehensible Eternity. All what we do and work out, is deficient: but what do not work, is of great Value, and remaineth for Ever.

48. Thou shalt do neither Good not Evil for thy own Ease: but die, that thou with a clear Conscience mightest live, and live, that thou with a clear Conscience Mightest die: For whosoever doth any Thing for his own Ease, is in that, what he doth, not in the Communion of the Son of God.

49. Never reprimand thy Nighbour, Friend or Brother about any Thing except thou canst answer for his Defects, and attone him before God: or else instead of reforming him, thou lodest him with heavier Burdens, also that his Debts and Burdens grow heavier than his Defects. Therefore be carefull, never to talk or think any Thing from thy Nighbour Brother or Friend without Love and Mercy.

50. Love not the Sleep, lest thou mightst impoverish thyself: neither be too precipitate in thy Running, lest thou mayst neglect any Thing. In all Things, which thou takest in Hand, make thereof the Beginning so, as thou wishest to have the end. Happy is he, which in all his Doings hath not to expect a bad End. Therefore take Care in all Things, not to make a bad Beginning, then shalt thou come to a good End.

51. Thou shalt not leave the right way for the sake of others: neither shalt thou because of the great Multitude of them, which are Wicked, let the Love of God grow cool within thee. Nothing

shall disturb thee, to recede from the true Way: and if the Sins and Iniquities of others over-whelm thee, be not disturb'd, but make thereof Advantage to thy own Reformation.

52. Let none reprove thee, but thine own Evil, and reprove thou nobody, except thine own Folly. Fly both from the Praising of the Wicked, and from the Reproach of the Pious. Neither shalt thou do any Thing either for temporal Honour's or Profits' sake: but study alone to please God, that thou mightst live for Ever.

53. Happy is the Man, which in his Calling soon becometh poor both in Body and Spirit: in all Things, which we do besides this, appeareth not the Image of God, but our own; but by Poverty and Nakedness a man is free'd from all adherence to himself. For every Man hath within himself a Selfishness, from which, if he is not free'd, he can not see the Face of God.

54. There is no other Sin, but to live without the Nature of God; it is written of Abraham: he kept my Laws and Statutes. God is longanimous, merciful and friendly, and possesseth himself not: and thou shalt neither possess thyself, nor have any Property, if thou wantest to be found within him. God is righteous, and therefore doth he never enter there, where we have yet something to loose.

55. Whosoever possesseth earthly Things, can not possess himself; and whosoever possesseth himself, can not possess God; and whosoever possesseth God, hath found his true Property. O how happy is he, which came home, and rested also on his Mother's Bosom. He hath travelled well, which left his own ugly Seat: and he sitteth well, which hath Feasted at all Times that, which is the most bitter.

56. Thou shalt value thyself neither too high, nor too low: neither shalt thou in thy Judgment too much exact or suppress thy Nighbour, that also (to his Character) both something better or lesser might be added without perceptible Alteration. If thou appearest to thyself much despised then have great Regard for thyself; and if thou seemest to thyself to be honourable, then humiliate thyself.

57. I know for the Future no other Labour, but to rest & to bear the Work of God: if in former Times I hath not paid too much Regard for myself, and instead of that exercised myself more in quitting myself, I might have obtained that Peace, which my Heart sought for. But now my Nullity is publickly revealed: God have Mercy upon me, that I may Succeed.

AMEN.

THE ONLY KNOWN PORTRAIT OF PRIOR JAEBEZ (REV. JOHN PETER MILLER).